M1721
Friday, November 21, 1969
Westtown
Group IV

Part One

Mr. Nyland: Lotus and Georgie, when I look at the candelabra and I say "Happy Christmas," it comes from Holland. It comes from the home of a very dear friend of mine who is still there, and I'm sure that she wouldn't mind to know that it is here now in the music attic. So, I hope that it will burn for a very long time.

I will say some more about Christmas a little later, but I would like to say certain things first about last night's meeting at the Guest House. It was very interesting ... and at times I felt the futility of life. You might also say that perhaps it is a result of a certain state in which one is every once in a while, the questioning attitude that one should have towards one's own life. In looking at life in retrospect—what one has done and what has been left undone, and to be able to try to do then what perhaps should have been done before—and then there is no time, and then one thinks about that because maybe a lot of time was wasted in thinking.

When I give my general impression of last night, the attempt was very good. There was too much philosophy of Work. There was not enough Work itself. There was too much thought. And I would like to explain that. Because, what is thought? You can say a mental activity, naturally belonging to the brain or facts which have been gathered in one's life and then are pigeon-holed in a certain way and used every once in a while when you are remembering—that is, memorizing, using your memory. Thoughts and feelings always remain subjective. When one thinks about Work and you want to consider the possibility of freedom, we think, then, and of course we think because we have to become clear what is meant by that kind of freedom.

And sometimes we say freedom from 'behavior forms,' or sometimes the 'separation of life from the form,' but many times—and particularly when one makes attempts to Work and considers one's behavior—I think one forgets every once in a while that there is a mind and there

is a feeling which, of course, express themselves by means of the form of the body, although they have activity by themselves as a center. When one says 'freedom,' it is freedom, of course in the first place from behavior, and you have to include in that all thinking and all feelings. And the freedom really means that that what is now life and which is connected with the form as an expression of that life on Earth, that that life ought to be separated from that form if life is going to be set free. And we have to be clear, first, what is that you want to set free. I'm quite certain it's not the form of your body, because even if you set it free, it leaves you—or rather, you have to leave it behind.

We are so attached. Our mind and feelings and our body—all three are attached to each other whereas Objectivity means detachment, and that therefore anything that I continue to think with, I become more and more attached by thinking. Because my mind, as it is now, is incapable of a different way of using the mech ... the mental functions: there is only one way, that is a thought process and formulation and at times pondering, and at times entry into the brain of what is the wish also to be formulated, or to give a certain state or sometimes knowledge which comes as a fact through the road of intuition, definitely an emotional kind but something that ends up again in the brain. And so, I think about Work because, particularly when I meet obstacles, I would like to straighten them out and I think I have to give it attention, and I keep on thinking how to do this and how to do that, and I keep on pondering about the value of different experiences in my life, and the more I think and the more I ponder, the deeper I become involved.

If I only could see life in my thought or life in my feeling; but it is quite impossible, because there is nothing in my mind to recognize life *free* from any form, and that all the time my mind and my feeling recognize the form and of course can recognize its aliveness, but when one has an idea of setting certain things free or separating them from each other, it is necessary that I in my mind start to think about life and not about the form and not about the difficulties I have, and not pondering.

When I wish to Work, it is just the opposite. I don't want to think. I don't want to use my mind the way it is. Because it is attached to me, and I want *de*tachment. I want freedom of my mind from my body. I want a separation. I don't want my mind to tell my body what to do. I don't want my feeling even to tell what the body must execute.

You remember, the aim of Work is to try to separate the three centers, first because they are

now connected and therefore they cannot function independently and their particular harmony belongs to that what is of this Earth, it is not a heavenly harmony which will give equilibrium. There is constantly disturbance in myself. And when I now make an attempt to separate them, I cannot do that with anything that is equally subjective as the rest of me. And the more I think, the more I philosophize, the more I try to ponder and to weigh this and that, of course in my mind and in my feelings that I have a realization of certain things which are right and others which are not right ... and that kind of a judgment even if it takes place afterwards in a thought or a feeling process, that in itself does not help me.

I have to teach my mind a different kind of language. Because as it is now, it is absolutely useless for growth. It will keep on churning around and, of course, with formulations and words and all the different things, even a result of having a feeling which expresses itself or what is felt, I cannot separate that ... that from the expression of my body. And it's exactly that I want to have freedom from my body also and not be affected by anything, and that the idea of setting life free means that I don't want any of the other because it all stays on Earth—all of it—in the condition in which it is at the present time

It's logical that I have hope and that I believe that if this mind can be refined or if I can have deep emotional states, that something of that will remain and also as life. And when we talk about Man Number Four—that is, those people who could become interested in Work on themselves—then I hope that part of that belonging to my Kesdjanian body will remain in existence after death. But I have not set it free as yet. It is still part and parcel of me. And in thinking and feeling, I remain constantly identified. That is, it is still part of me and I don't want to give it up.

This has been taught in ordinary life. This is the kind of education we have had. One says even, "Use your mind." You say, "Be careful, don't get hurt in your feelings," the same way, of course, as we say, "Protect your body." And what is the result? That I'm inclined for every problem to use my mind and my feelings first. And in doing that, I am asleep. Because the mental condition, as it is now, simply produces only facts that will not Wake me Up. They will give me justifications and rationalizations from beginning to end. I even use my mind to try to find out what is the value of the different things that are of a spiritual nature.

I mentioned the other day that what are certain sacred ... a certain kind of sacred knowledge which we can, by means of symbolism, receive in some way or other, that we try and many times

quite seriously—the I Ching, or Tarot, or any other kind of study—and all of that is done with the mind, and the mind has no insight for that what is freedom. And then I become bound to that what I receive as so-called 'information'; and again, my mind starts to classify it and keeps on harping on that what has been received—this time from the outside—but I have no means of really relating that to what it actually is, which is an expression of life in a symbolic form, and my life does not receive it—only my mind and my feeling. And I strive for *real* understanding, and as long as I keep on thinking and remain attached, and as long as I keep on feeling and remain attached, I will never get there.

If the meaning of Work is that something has to be detached, that something has to have a property of being able to be Aware of certain things, and not only the form but life and primarily life and incidentally the form—then my aim would have to be to try to educate the mind in such a way that when it starts to function mentally that it will be Aware of certain things and facts and activity, and that what is then Observed as an activity has to be completely free from any form of subjectivity, not only the form of the body itself, but any interpretation of such a form by means of my feeling or by means of my mind or by means of *any* kind of rationalization, and in that way I'm driven to the concept of finding something in my mind that can actually begin to be Objective to me.

At the present time my mind is absolutely incapable of understanding anything of that kind, because it never has been trained and it never has been developed, and that all interests in books or in different forms of wisdom or what are the scriptures of holy men and sayings of them including the Bible, including all sacred books, is of no use to me—only much and much later.

The first step is to try to see what can be done on Earth. And so I try to establish for myself a level of Being in which that what are the component parts of that level do not exist at the point of my Being. I call that entity a 'unit.' We talk about that every once in a while, and then even we say, "With our mind still free from the Being, that that what will be achieved will be in the image of unity of the universe." But when we look at the universe and *we* look at it from here, it is not unified. It is separated in many different ways. And therefore I have very little use, than only an attempt that I make to be united with whatever it is that I call 'subjectivity,' and I hope that in that process of bringing these component parts together—and primarily, of course, that what comes from the three centers to be united in one aim—that then something will happen. And it actually will happen, but it will not as yet enable me to get an insight in what is really

required. It is the beginning and it is a good step, because in the unity I have eliminated my thought and my feeling as such, they have been fused together with the physical body into an entity, a three-unity becoming One as a level of Being. It is a point which is reached, but now that point has to grow out again. The point again has to be divided. It is not right that it stays at that point of Being. The necessity now is to divide it again into three component parts, but this time three which belong together from their birth on, and their birth is in my Being.

And this is meant by the attempt I make to Work on myself. You see what is necessary when I understand this question of becoming independent, of stopping that what is my attachment. Of course, I start to reduce that what is the attachment to what, as the two things, I start to realize are in the way. I reduce my thoughts or my feelings to a minimum because then there is more chance because then it need not always enter, and I apply Work on myself by starting with my body because my feeling and my mind need not interfere so easily. But it is not as yet the proper way, because every time that there is the least little bit of a feeling or a mind thinking which enters into my attempt I spoil it, and to be completely detached, I cannot be. It took Beelzebub six trips to the Earth before he fulfilled his task. The six Descents are indications of that what is Work ahead of one. It is an indication of six levels of Being, of which we at the present time can conceive of—and have a notion of—only two. There could be a third, but it isn't there yet; because that what prevents us is the existence of the body, and although from the body we say the two possibilities—we call them 'Soul' and 'Kesdjan'—and we give them a number 'three' and 'two,' it should be possible to see 'four,' but we can only see this when we are at 'two,' and not at 'one.'

The division again into component parts after the level of Being has been reached, is that then they have a different name being, now, and coming from Being as parts of that, that what comes first is life for the time being without a form—really, in the sense as we understand it, 'spiritual'—gradually it will take on a form belonging to the level of the new Being, belonging to that unit which is not Earthly anymore. It is the result of the state of fusion, and then the component parts we call 'Consciousness' and 'Conscience' and 'Will.' And the only way to reach them is to teach the mind how to function in an Objective sense, and to teach the feeling and the emotion how to be in an Objective sense.

I don't worry as yet about the execution of the Will, because that may be dependent on the state of the body and I'm not quite sure how the body itself would look after it has been fused

with the other two. But I don't concern ... consider it, because it is necessary at the present time to understand that the emotions can become full-grown and that the Soul also can grow, and then when those two could exist as representing Consciousness and Conscience, that then the battle is won more than fifty percent and what will be my Will, using whatever then is available—and maybe it is my body and maybe it is Kesdjan, whichever way it is, however that language will have to be expressed—depends entirely on the unity of Consciousness and Conscience.

Logically, when I wish to Work I reduce all activities to a minimum in order to profit by the amount of energy which I have as a wish, but I must make sure that there is then something that is really separate from me, and it is much easier to imagine that to take place in my brain. But, of course, it takes place in one's heart also. When I say it is as if Beelzebub coming down from Mars, it's a very good image to see Mars as the state away from Earth. But if one is at Mars and you look at the arrangement of your table, you don't care if it is one foot to the left or to the right, from a Martian's standpoint it just happens to be a table and it doesn't matter where it is.

So, the problem is that if I wish to Work and if I want to educate my mind in such a way that it can function independently of any of the other two centers and merely having a relationship of an Awareness, that then that mind can learn how to use the language of Objectivity regarding myself, and that the energy that I can have for that purpose need not be consumed by all kind of talk, talk, talk. That is where I make a constant mistake. Because when I cannot Work, I explain it—"I cannot Work, I cannot Work, I cannot Work"—and the result is, I don't Work. When I have an idea and I say it will not do, it cannot be because it never has been, if I have something that I consider knowledge of myself and I say "That's me, that is my type, that is the way I always have behaved," I talk about my form, not about my life; because my life was always free until it came into this form and I connected it with the form ... and continue to connect it with my thoughts and my feelings and, of course, that what is my body, and as soon as I start to say that—that I cannot do—I'm lost, completely lost.

Regarding Work, one must believe in the possibility of a miracle, of that what never has happened before, even that what is considered an impossibility. You must *never* allow yourself to say, "I cannot Work." There is no question that you can. There is never any question about that what you are, that it could be changed. Because life in you is eternal, and the form be damned. It will take on a form belonging to life, but you must give life a chance and you kill life

if you constantly say because of this and that and so forth, I cannot do it. I never accept such things. I believe in the eternity of life, and for that reason I say everything is possible under the Sun and in the light of His Endlessness.

This is also an answer to this question of looking for results, or to know if one is on the right road. What is the right road? To make an attempt, that's the right road; the attempt that one makes in accordance with whatever one understands of Work, an attempt to create, sometimes an attempt to follow one's intuition in the form of a knowledge as if God is present to you, as if that what is happening with your body is being Observed by a higher force, as if there is a 'presence,' I said the other day, of Heaven on Earth and anything that has to do with that attempt to be in the proper relation to that what is of a higher kind. And not consisting of thinking about the presence of such a, let's call it, 'creature' or an 'entity,' or even to feel the presence of God—all of that is ordinary life. There is only one way: That is the acceptance of ... an Objectivity which accepts me as I am without describing that it cannot do this and it cannot do that, or it is a certain type or whatever you want to interpret as a result of any goddam thing that you call 'Tarot' or 'astrology.'

One lives this kind of life on Earth for the sake of setting it free. I've explained that before. There is only one reason you happen to be alive on Earth: Because you have a task. For that reason we talk about a responsibility of one's life. And one has to have a belief in that responsibility—that is, Consciousness—and then when you set out to try to Work in accordance with a few simple rules or whatever it is that is meant by Impartiality and Simultaneity. Even if you understand a little bit of it, *those* are the attempts which are forced on you by your Conscience, and then there is no further question of asking, "Am I on the right road." If you make such attempts you are on the right road; it doesn't mean that you have to be in Heaven, you're going towards something.

The question came up last night, and it need not be answered at all. The answer is only "Work." You will know ... you will also know that gradually certain things *will* take place when you honestly make attempts of something that really could become Objective, and each time you think about yourself and each time you keep on pondering and pondering and you walk around with a face of so-called 'seriousness,' you're fast asleep in our sense of the word.

You Wake Up when you wish to Wake Up. You make an attempt to have it ... call it a picture of yourself, of an acceptance of yourself existing. Because that is what exists. It is life,

not the goddamned form. It will drop away. Everything else will go as far as ordinary life is concerned; and you can enjoy it as much as you like and you can use it and you can also have a mind and you have a feeling and you could be a good Man, but we are talking about a good Soul, not about a Man on Earth. He must leave Earth. He's preparing for his death. And that need not make you sad and you need ... may not walk as if you are heavy, heavy—as if you are carrying Atlas or the world itself. *Your* world, that's what you are carrying. But you can stand up straight because you know you want to go somewhere.

Each time you ask the question "Am I on the right road," stand up straight and look at the Sun or the sky and stretch out your arms. That is the time that you know there is the possibility of you actually becoming Aware. Even prayer is sometimes no good, unless it happens to be with the three centers so united in devotion to that what is learned that you then will not wish your own life anymore. You want the Lord's life, and you find out it's the same as your own. That is dedication. That is devotion to this kind of Work.

So, my advice for an evening like last night is, talk about what you have done, what attempts actually you have made. Not a philosophy of difficulties, not long drawn-out affairs of description; even if they have a relation to Work, they don't belong there. In two minutes you can say, "I made an attempt and it was like this," and only indicate where you made an attempt, that something became Aware of you. No descriptions of your disturbances. No descriptions of self-pity. No confusion about which way to turn. There is only one way, which, I've said many times, is 'up.' It is not of this Earth, and you may as well forget about it if you want to Work. That you return to life on Earth, of course, when that what has grown up a little bit, that what is a Consciousness, that what has then a certain form and has become with the other three an entity, all the time a unity then coming down to Earth and then employing that what is needed for Earth, taking it out of the unity and giving it a form belonging to Earth—that's the way life was created, that is how all of us started to exist. It was a unity of life, and then it came in a form and became three. That was creation. That was the birth of the Cosmic Ray, which is you.

I hope ... I hope you understand what I mean. I try to tell you not to talk too much. Don't try to imitate me. It's my task to give you the philosophy. Where Work belongs in relation to life—to ordinary life, to your feet—that is my task: to illustrate it with examples, to give relationships with ordinary life, or with a little science or a little bit of art or perhaps even philosophy. What is Work in relation to that—that *I* have to tell you. But you don't—not yet.

Later—yes, later all things will be added unto you; all your book learning will be added in a different light, all your advice that you get from the outside world, I call it in general symbolism 'sacred' knowledge which then can be disclosed because you have something to receive it with. But don't bother too much about the ordinary things right now. They still belong to Earth and sometimes they are a very interesting pastime, but I tell you they confuse you all the time because you don't know where to place them, and there are many esoteric books that have no particular value because it adds to your confusion, and the more confused, the more you are asleep.

Confusion is the dream of your life. I don't want to add any more to it, than only what I said last. Don't imitate me. You have your life to live, with your attempts at Work like I have—and I have had—for a little longer, and now I'm in a little different position because I now want to communicate certain things to you. And I have to put it in such a way that it can be acceptable to you and that the result is, I hope, no further philosophy embroidering on the same kind of a pattern that I establish, but now the definite application in your life as attempt of a something to be Aware. That's what you have to do. That is your Group. That is Group II: Discussion of an understanding of the application of Work, with results which are your experiences, truthfully communicated and seriously put on a certain level where they belong, in search for a Soul.

Those are the problems for Groups—Groups which *you* will conduct. Of course, it is logical that a Group that I conduct is on a different kind of a level. And that's the way it has to be, otherwise I could not tell you anything. These questions are not theoretical. We have to talk about it for you to understand the meaning of Work and gradually find the meaning of life. And again I want to end with: You will not get it by your thought, and you will not get it by your feeling, and you will not get it by indulging in the wishes of the body. There is only one way, and by this time you know that it will lead to His Endlessness. I hope your attempts will be infinite.

Part Two

Mr. Nyland: Well, something a little more of practical value. You can only take as much as your capacity. If there is more it flows over and it is useless, if it is not enough you remain a little empty. Where your measure is, you know for yourself. I do not know. If you swim in Lake Superior, you can drink to your heart's content—or your stomach's content. When you want to

find out what is life, I hope that your desire never will leave you. I hope that you always will believe in the possibility of reaching God.

It is very necessary to say that every once in a while, because we walk on Earth and we're very far removed of the concept of God; not in reality; God is here, there is no doubt; God is in every one of us as life, only we don't know. We don't know enough. We don't even have the strength to believe it. When it is so and someone might tell you, even then you don't believe it. There is only one way by which you will find out: that you know once and for all in your bones because of your experience. That is why it is necessary to continue to accept, to continue to put as much as you can *within* yourself and to Work as much on the digestion of it.

Whenever you Work—that is, whenever you make an attempt, whatever that kind of an attempt is, infantile maybe sometimes, but not only well-meaning but intelligent enough and a desire—you have to have a desire because you have to find your life. It is really your life that is lost, it is lost in the form. And you cannot reach it by just looking at the form. What comes out of it sometimes can be life, and every once in a while when you heave a sigh for yourself, almost as if you are ready to give up, such a sigh is like the last breath, then you do give up. When you sigh in life, you give up what you have; for that one moment it becomes worthless, for one moment you do not wish to consider it anymore, for one moment you lose all relationship with it, for one moment there are no associations, for one moment there is no word, and that is very good.

When you consider Work, when you consider the Barn, when you consider this present living whatever difficulties involved—whatever stupidities, dumb as we are—we still are not too foolish not to be like God. One must have at least certain belief. You can start with yourself and end up with His Endlessness, or you can start with God and then end up with the knowledge of yourself. It doesn't matter very much. It doesn't matter where you get onto the circle. The important thing is, you are on the circle.

When one is on a circle, you are in motion. There is a circumference and there is a central point. Dependent on how fast you go, you will get away from the center. If it goes a little too fast, you are on a tangent and you fly off into space. When you wish to come close to the center, sometimes you have to slow down. If, however, the attraction from the center is great enough, it doesn't matter what your speed is, you will be able to be drawn to the center with a great speed. And the best form of equilibrium is that, when on the circumference you're ready to go off on a

tangent, and it is matched by that what keeps you toward the center. To increase the attraction from the center is by means of loving His Endlessness. The possibility of going off on a tangent is based on the understanding of your life. When the two are of such value that you can continue in this momentum and allow gradually that what you don't need anymore to get off on the tangents and you stay on the circumference, the attraction to the Lord or His love for you will gradually make you go toward the center. It will be a spiral development. What one does in reaching the point is what one does when one flies off the tangent oneself. Space has no points. Space only is existence. That is why, when one tries to see oneself as existing, you are then becoming space, and space is spaceless because there is no end. When you try to consider yourself as you are, you lose dimensions of yourself. That means your form disappears. When you consider yourself in a point, you live in a moment and in that moment all time has been consumed; then you live in eternity.

Such aims for a Man, such a Man who wishes to grow, such sincerity and honesty is needed but also wisdom to know when ... how not to say too much, not to communicate what really only belongs to you as your private life. No one asks for it. If they don't, don't tell. If they do, you can consider it. If God asks you, you have to tell. If that what is asking you comes, as it were, 'from God,' then you can tell; and those are your intimate friends, those are the ones who become part of you ultimately when all dimensions and time has been dissolved.

We work at the Barn. We have to. It is an opportunity. It is ... sometimes perhaps can remind you. It is work you must do with all your mind; not in a hurry, but all there; to be complete, not to be deviated, not to have ordinary affairs enter too much. Our living has to be like that. The Barn should be like that. It should remain still a holy place. That is, you get there, you enter, you are in communion with something that each one of us contributes at the time when we Work—while we're in the Barn or in the neighborhood. Don't make a mistake. There is an atmosphere created with all the foolishness. Because there is also such honesty in some of us and it will, in time, be felt; and you will know when you're open and you go to that kind of a place, because you want to be re-livened; that is, you want to be re-spiritualized, you want to derive, you want to eat. While you eat, eat enough but not too much. Because that what you eat you must digest. Whatever is in your head or in your heart, it has to go into the activity of your body. It has to go to feed your organs. It has to be of that kind of a nature, that gradually all organs become metamorphosed; that is, they will change their character, they will have to belong

to a different world. Your physical body will have to change. Maybe in seven years, maybe in longer time because the body is quite tenacious to hold on to its own prejudices or its own indulgences—never mind, but keep at it. The work is always to keep at it, not to lose track of it and not to lose courage within yourself, to just keep on because you really wish; because also not only that you have a desire, you must know it is a need and a thirst, and you look for the thirst which will be quenched so that you never will be thirsty again.

When one works at the Barn, there is acknowledgment of responsibility. When you live at the Guest House there is a responsibility of establishing a level. I have been, in the last couple of weeks, in the process of trying to clear it up a little bit. First the nursery, which will actually give the ability for doing that. We've talked about the dogs, you know the difficulties that are involved in it. We also have from time to time talked about the atmosphere—partly cleanliness, cleaning up, attention to detail. I've now asked all the unmarried young men to leave. A few couples may be here and there. The Guest House will be a Rest House. It will have to have atmosphere like the Barn. It will have to be a place where one can sit and want to think and consider and not be bothered too much by other people around, because they should have the same aim. When young men are there ... they should stand on their own feet, they belong in the world. They cannot be, as yet, in a Rest House. When the women are there they can become hysterical, but that can be overcome. When young men are there they are, of course, attractive to females—that is logical, and natural—and it can *not* be overcome unless it is sufficiently controlled. And it always will create difficulty, because instead of having an atmosphere of Work one goes off into ordinary life; enjoyable as it may be, it is disturbing and confusing.

So, that is the aim now, and you can consider that Rest House almost like a girls' dormitory. But the girls who stay there—and they can stay for a little while because it is much more difficult for them to find a place when they want to remain honest and pure—it is very difficult, and I don't want them to have too much temptation. The level of living at the Guest House still has to improve. It is not that on every wall you have to have a text from the Bible or from Gurdjieff. There is life; there is also a furnishing of that kind of an atmosphere, and each person has that responsibility to maintain it in their room. And if they do become a little, as I say 'hysterical,' it will not last for very long. There can be an aim; you have to keep that. At meetings you have to remember many people can be asked ... they can and they can create that atmosphere, but don't go there for any other reason really. If the desire is to see each other and

to have a good time—and I call, now, that a good time between male and female—don't use the Guest House. Go somewhere else.

Regarding work at the Barn, the distribution of the different people for work that was to be done, we're getting a little finished with a few things but we add a few more and it all the time will ... will require dividing responsibility. For various reasons, Robert will be not so often here, because he is living now a little closer to his work in Carmel, which has many aspects which are quite right. As a result, it will be like a day when he is not here—which may be on Saturdays, for those who were here when Robert was sick—and the responsibility becomes then a little divided; and it will rest on the shoulders of, for the time being, five people I would like to ask to form, as it were, a little 'group' that they, among the five of them, will be able to oversee activities and really become responsible. I selected them simply because of different reasons, and one who may ... or another or another who may not have been you might say, 'invited,' don't feel sorry. I have reasons why I do things; and it doesn't matter, because each person can take the responsibility, wherever they are, so I'm not stepping on your toes. I have to make a selection: David and Fred, who already are quite familiar. In addition, I will ask Len and Ernie, and also I would like to add Jim Fosso. Those people have been already here for some time, quite regularly, and I can trust them. I want to try to trust them because I think they have to learn also to be trusted and then to acknowledge that kind of trust in the fulfillment of an obligation. I would advise them to talk about activities for Saturday and Sunday, if possible before the meeting on Saturday morning so that already in general something is known of what ought to be done, and also assignments of certain people to certain work.

It is still not entirely understood that certain people are good for certain kinds of work and that sometimes that may vary dependent on the state in which such a person happens to be, or dependent sometimes on the relationships that such a person may have had with certain people in the Group and perhaps not entirely correct, and that then it has to be taken into consideration where they, you might say physically and psychologically could be of 'less harm'—or perhaps for themselves of 'more good'—for that what they have to do. Such selections come in connection with ability, also with seriousness in doing their particular work, and also to be able to stay on their own feet and not to depend too much on others.

There are, of course, many people who will remain dependent, who cannot take initiative. It is their particular nature. In all probability, eighty percent is of that kind. There are not many

people who want to take the responsibilities successfully and who can be called ‘leaders.’ And again, it does not matter for the total body of the Group. What is needed is the spirit of understanding. It is a perspective, every once in a while looking at the activities as they are now going on—a little upside down sometimes, a little haphazard, not smooth sailing at all—but with good luck and with the blessing of the Lord something will happen, and in time—how do you call it: ‘perspicacity,’ this stick-to-it-iveness, this desire to be like a bulldog, not to wish to give up—all the different questions that come up, I’ve mentioned them before, we do what we can with whatever we are able to do.

Let that be a rule. I don’t wish to be dependent on anyone from the outside, than only to sell to them. If we can do it ourselves, we do that even if it is a little difficult. And even if we learn perhaps a little bit at too much of a cost, it is far more important for us to learn to stand on our own feet and really to be able to do certain things that you have not been able to do before.

That’s as far as the Barn is concerned, and I hope can happen the next weeks before Christmas. It’s getting colder. Provision for heat—it’s not finished yet. We still have to think very well what to do. Regarding Christmas, we’re about four weeks away. I said something about the fund ... the Christmas fund. I want to add a little bit more to it. Of course, it’s obvious what I mean by it: It is obvious that it means that everybody is concerned; it is obvious that everybody belongs ... not almost, I would say, what *you* wish, it is now what Christmas necessitates. There are certain requirements I believe are useful. Christmas is always a period of gifts, and it usually ... it used to be gifts you make. That it is ... has commercially become such that you can buy almost anything for a couple of dollars or fifty, is just a pity. Of course it’s the easiest way out, and that is also the pity.

I would like to give every person a task, to the extent that they can do this, to find something within their own realm of their abilities to make as a Christmas gift. And in addition I would like you to make it in such a way that you can sell it and that that money is honorable money that could go into the fund. It also applies to that what you are doing usually and every once in a while you could consider to do without, and then what you save goes into the fund.

I’m very serious this time about the fund. I’ve told you that. I expect all of us who profess to be interested in this kind of Work and who wish to come to the Barn, I want them to belong in giving this time, and not measly amounts. That is why I give you time ahead for Christmas ... but in preference for those things you could make and sell, and that what is honest and that what

would be honest money, earned by yourself for a definite purpose. Such amounts, it doesn't matter how much, because that is good money. A dollar or two of that money is right. When it comes out of your ordinary profession simply because you want to spare it, a couple of dollars is not enough.

And I've said that before in connection with my birthday, and you know and you remember I was very much disturbed because there was something quite wrong. That is why I now emphasize it: maybe to awaken you a little bit and perhaps to call on your Conscience so that you will start to understand what belongs to a Man who wishes to grow up and who has to consider all the different factors that enter into his life and have to consider all the different activities which go out of his life, and that his responsibility remains for everything he receives which he then must use, and for everything he gives which then must go in the right direction.

Whatever is the income and the expenditure always will have to find a balance within a Man because then, if there is that balance, we will have credit with God. The substance is the sum of a Man, his totality. That's why we say, 'in sum and substance.' It can be used in that sense and represented by one word, which I now call again, 'honesty' regarding your life. I will ask some people to help me in trying to see that this what I now advocate as a principle, that that is understood well enough by all of you. I don't want to say more because then you might think that I over-talk. The principle always remains the same. It is the background on which you will have to put the embroidery.

I hope all of us will have a good Saturday and Sunday. I drink to your psychological and physical health. And so, goodnight for tonight.

End of tape